

On the Birth of Christ.

Faint, they stood with light on their brows
While downward rays, from that star
Bearing the message of heaven,
Proclaimed the glorious hour.

Yes, Jesus, the Savior, is born,
The golden gates are ajar,
Heaven, sweet heaven is radiant,
The light is shining afar.

The city of David, the King,
The hallowed city of bread,
Silver nor gold is thy treasure
But he who rose from the dead.

The stable, or house, if you please,
The manger, how wondrous fair!
Calmly sleeps he in thy grotto
While Herod frets in his lair.

Power, glory and mercy his sheen;
The precious leaflets, they fall.
Sonnets, sweet sonnets he's singing—
Redemption is now for all.

Work Christian! Your service of love,
Your labor, prayer and your song,
Blessed, thrice blessed in heaven,
And Jesus is helping you on.

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Jealousy.

BY E. L. HILDERBRAND.

The editor apprehended the article that I had under consideration, so that for a time I did not intend to write upon the subject. But having given it a second thought I concluded that it was practical enough to deserve notice. If he did see a "bad feature" about it, perhaps there is a possibility of making it so plain "that he who runs may read."

Evidently, there is a bright side to this subject as well as almost all others. A "godly jealousy" is commendable but a devilish jealousy is detestable. God alone can be jealous without committing himself. When fallible man becomes "suspiciously vigilant" there is danger of his yielding to sin to accomplish his ends. Some men are only happy when they are the "biggest frog in the puddle." They will acknowledge no superiors. So long as all are paying homage to them they are supremely happy. But if some other person aspires to croak as loud as they do, then instead of advancing still higher, they try to injure the aspirant's reputation by telling little stories and making light remarks about him who would do good, until his reputation is gone, spirit broken and the good that he has accomplished is blasted forever.

Webster defines jealousy as, "Painful apprehension of rivalry in cases nearly affecting one's happiness." Now if our happiness consists in being a superior, let us be very careful not to yield to sin when others would be our equals or superiors. But bid them "God speed" so long as they are doing right. If you were to search the dictionary from a to z, or the Bible from Genesis to Revelation, you would find but few words that would suggest more diabolical mischief than jealousy. I should not wonder but that the devil was begotten by jealousy. If not, they are partners and are doing a big business in the world. We turn to the Bible and find that Cain killed his brother, because he was jealous of Abel's superior favor with God. Thus the first murder was a direct product of this evil feeling, that so often enters the soul. So we might go on and recount many instances of evil thus accruing. In the apprehension, scouraging and crucifixion of Christ, we have an example of the evil that men will resort to, when jealous of others' popularity. When they saw that he was teaching a philosophy that was superior to their own, rather than accept it they branded him as an imposter and put him to death.

We may with propriety be jealous of our reputation so long as it is kept within the bounds of discretion; but better to so live as not to acquire a jealous disposition in guarding one's reputation, or the first thing we become a slave to ourselves, and thus neglect the welfare of those around us. Now I do not believe man's disposition has changed so very much since Christ's time. Man may have grown intellectually and become broader in his conceptions, yet there is that evil nature, which

uses as a tyrant, to lead us into slavery and sin. The only successful weapon that can be used against this evil is the "sword of the spirit" which is the word of God." It is the antidote for jealousy and all kindred sins.

But says one, "you don't mean to argue that our people are jealously affected?" Oh no! only this is one of the sins which can do us great harm if not guarded against, and there is nothing like setting up a warning where there is a sink-hole. It has ever been a fruitful source of evil, so let us keep at least one eye on jealousy, so as not to be taken by surprise. It has hindered truth by standing in the way of those that would do good, by rousing a feeling of enmity in man's heart when he sees others succeed better than he does himself, until love is turned to hatred and he becomes a murderer in his own heart.

I can conceive a society in which some members say: "A. is a leader and he is doing much good, he is respected and esteemed by all." But B. becomes jealous of A's success, and then B. says light things about A. until the people begin to underestimate A. and ere long his influence is permanently destroyed. Thence B. rejoices in his victory, while the cause suffers and the good that would have been accomplished remains forever undone. Even among ministers there might be such a thing as when a pastor is getting along nicely and being an instrument of saving many souls, when another minister that has not this power becomes jealous of the other's success, and instead of encouraging the successful one, he goes around and tells the people that this big preacher does not know very much, that he knows something about him, and if they only knew, what he did, they would not think as much of his preaching as they do. Ere long people begin to suspect that there is something wrong and soon the successful preacher's work is done. His reputation is gone. Friends turn against him, and souls are unsaved. All because of the jealousy of one who would rather not see good done than allow others to do it.

Another case that might be considered with propriety, is where there are a number of men laboring in the same society, without any particular leader. Then if some one takes the lead in a reform, the rest, because they were not the originators of it, array themselves in opposition, and instead of taking hold of the chariot and giving it forward momentum, they get behind and pull back with all their strength. They even brand the reformer as a crank because he thought of something that they did not.

Now I do not write thus, to indicate that there is such a feeling among our people, only there have been similar occurrences in the past and we should guard against them in the future. Let us labor together for good and the glory of Christ's cause: "bearing one another's burdens," ever remembering "to do unto others as we would have them to do unto us," and have a hearty "amen" for all who work for the advancement of Christ's kingdom and the glory of God.

A Characteristic Extract from Wiclif's Bible.

This extract from the book of Genesis, if not the earliest English translation is certainly the earliest published. It was made about A. D. 1380, by John Wiclif, who has the honor of being the first Englishman, whose enlightened zeal and industry gave to his countrymen the whole Bible in the vernacular. The English of the fourteenth century, however, is widely different from that of the nineteenth, so to render it intelligible, an interlinear translation is added, which does not pretend to be exactly accurate, but simply aims to explain Wiclif's text. Wiclif did not translate from the original Hebrew, but from the Latin, and his rendering is consequently the version of a version. It is also extremely literal, so literal that without explanation it would frequently be unintelligible. This does not argue want of literary skill, it simply imports scrupulous anxiety to transcribe what was written in Latin, in order to avoid the charge of his bigoted adversaries of altering the scriptures.

GENESIS 37:13-20.

13. Yrael seide to hym, Thi britheren feden sheep in

Israel said to him, Thy britheren feden sheep in Sichem; come, I shal sende thee to hem. Who answered, I will sende thee to hem. Who answered, 14. Y am redi, he seith, Go, and se if alle thingis be welsum aen tis hi britheren, and if alle thingis are well with thy britheren, and beestis and aghen tel thow to me what is don.

He, sent fro the valey of Ebron, cam into Sichem; He, sent fro the valey of Hebron, came to Sichem: 15. and a man fonde hym in the feld wandering, and askide, what he soughte. 16. And he answeride, and asked what he sought. And he answered, My britheren Y seche, shew thow to me where thei feden the flockis. 17. And the man seide to hym, Thei wenten a wey fro this place, forsothe I herd hem seyinge, Go we into Dothaym. And Joseph ghede after his britheren, and fonde hem in Dothaym. 18. The whiche whanne thei seyen hym a ferre, or he neighede to hem, thoughten to sleen hym, 19. and togidere thei speken, Loo! the dremer cometh, 20. go we, and sle we hym, and putte we him in an olde sistern, and we shulen seye, The worst wyld beest hath devowrid hym; and thanne it shal apere what profiten to hym his dremes. 21. The thingis forsothe herynge Ruben, enforside to And when Ruben heard these things, he strove hard to delyuere hym of the hondis of hem, and seide. 22. Slee we not the lijf of hym, ne shede we blood, but throw yhe hym into the old sisterne, that is in the wilderness, and kepe, yhe yhoure hondes vngilti. That forsothe he seide, wilnyng to delyuer hym And this he said, desiring to deliver him fro the hondes of hem, and to ghelde to his fader, out of their hands, and to restore him to his fader. 23. Thanne anon as he cam to his britheren, thei stript him out of his long coat of manye colowrs, 24. and puttiden into an olde sisterne, that hadde no watyr. 25. And sittynge for to eet that had no water. And sitting down to eat breed, thei seen Ysmaelitis weicgoers to comen fro Galaad, and camels of hem berynge swete spices, and sweet gumme, and myrre, into Egipte. 26. Thanne Judas seide to his britheren, What shal it profit us if we sleen oure brother, and we hiden the blood of hym? 27. It is betere that he be sold to Ysmaelites, and our hondes ben not delouid; forsothe the Ismaelites, and our hands be not defiled; for he is the brother and oure flesh, he is. The britheren our brother and our flesh. The brethren assentiden to thes wordes; 28. and the marchaundes Madyanytes goynge bisides thei, drawinge hym oute of the sisterne, solden hym to Ysmaelitis for thretti siluer pens; the whiche ladden hym into Egipte, 29. and Ruben turned aghen to the sisterne, fonde not the child; 30. and the clothis to-rent he found not the lad; and having rent his clothes goynge to his britheren, seith, The childe not went to his britheren, saying, The lad is not aperith, and whider Y shal go? 31. Forsothe thei token the coote of hym, and in the blood of a kyde took his coat, and stained it in the blood of a kid that thei hadden slayn steyndden; 32. the which which they had slayn; and they sent it, and they sendyng shulden bere to fader, and seyne, This we have foundun, loke whether the coote of thi sone it be or noon. 33. The which whanne the fader knowith, seith, The coote of my sone it is, the moost euyl wyld beest hath etyn hym, a beest worst wildest beest hath eaten him, a beest hath deuowrid Joseph. 34. And the clothis to-rent, was clothid with an heyr, weilyng his sone myche he covered himself with sack-cloth, lamenting his son a long tyme. 35. And alle his free children congregated, togideres, that thei myghten swage the sorrow of the fader, he nolde coumfortyng take, but seith, Y grief, but he would not take comfort, and said, I shal descende to my sone weilyng into helle. And shall go down to my son, lamenting him into the grave. And hymstedfastli dwellyng in wepyng. 36. Madenytis solden Joseph in Egipte to Potiphar, the geldyng of Pharaos, the mayster of chyualrye. eunuch the master of the horse.